# Bible Speaks (Series)
-
# Jesus Christ

This series is designed to encourage you to read the Bible regularly and help you grow in your walk of faith with Jesus Christ.

2026 by Pastor John Paul, Northumberland County, ON. Canada.
Scripture quotations are from the Berean Standard Bible (BSB).
This resource is dedicated to the Public Domain.

Pastor John Paul is a graduate of Moody Bible Institute with a degree in Biblical Studies.

Bible Speaks (Series)
-
Jesus Christ

1. Introduction

16 For God so loved the world that He gave His one and only Son, that
everyone who believes in Him shall not perish but have eternal life.
17 For God did not send His Son into the world to condemn the world, but to
save the world through Him.
18 Whoever believes in Him is not condemned, but whoever does not believe
has already been condemned, because he has not believed in the name of
God's one and only Son.
John 3:16–18 (BSB)

Who is Jesus Christ? The answer to this question is found in the above Bible passage, which tells us that Jesus is the 'Son of God' (v.16). However, Jesus Himself used the title "Son of Man" most often, which is derived from the Old Testament (Daniel 7) where the 'son of man' receives the kingdom from the 'Ancient of Days,' i.e. God, acting as representative of the saints. (1) Along with the fulfillment of Old Testament prophecies, the title Jesus uses most often for Himself, emphasizes the unique relationship Jesus has with the Father - Jesus is the second person of the Trinity, God-the Son, the other persons are God-the Father and God-the Holy Spirit.

The above Bible passage, tells us even more about Jesus, namely why God sent Him, that is "to save the world through Him" (v.17). As such, Jesus is the Messiah, i.e. the Savior of all who will ever believe in Him, providing eternal life for Christians (v.16). The crucial point is made in v.18, where we learn that believers are not condemned, whereas unbelievers are condemned. This points to the holiness of God, His justice, His wrath, but also to His grace and mercy, love and forgiveness. In essence, Jesus came as 'God in the Flesh' to save all those who come to Him with a repentant heart, that is believing in Him and surrendering to Him. During His brief ministry of two to three years, preaching in Galilee and Judea (2) Jesus calls people to repentance, to believe in Him, and in that way, to avoid eternal separation from God in hell.

The goal of this article is to learn more about *who* Jesus is (as 'God in the Flesh') and *why* He came (primarily, to save sinners from God's wrath). The following is separated into seven parts answering common questions, such as: One, who is Jesus and why did He come? Two, why does Jesus speak

in parables? Three, what is the ‘Sermon on the Mount’ about? Four, why did Jesus perform miracles? Five, what is Jesus’ main message? Six, what does Jesus tell us about heaven and hell? Seven, what is the meaning of Jesus’ crucifixion and death, the resurrection and His ascension?

2. Who is Jesus?

1 In the beginning was the Word, and the Word was with God, and the Word was God.
2 He was with God in the beginning.
3 Through Him all things were made, and without Him nothing was made that has been made.
4 In Him was life, and that life was the light of men.
5 The Light shines in the darkness, and the darkness has not overcome it.
John 1:1–5 (BSB)

Who is Jesus? As we consider the above passage, we learn that Jesus (“the Word” in v.1) ‘existed’ - more accurately ‘subsisted’ - before anything came into being (“in the beginning” in v.1). We understand that Jesus has a relationship with God (“the Word was with God” in v.1 and reiterated in v.2 for emphasis) and that Jesus Himself *is* God (“the Word was God” in v.1). It is here that we can see the Holy Trinity - without mentioning the Holy Spirit at this point, since the Gospel of John mentions the Holy Spirit a bit later in John 1:32-34, where John the Baptist testifies about Jesus, calling Him “the Son of God” (v.34). In John 1:3-5, we see that Jesus is the Creator of the universe (v.3), the source of all life (v.4) and the eternal, holy “Light,” who is from above and beyond and superior to all evil (“the darkness”) (v.5).

Names and Titles of Jesus

As seen above, Jesus is the “Word” (Greek - ‘logos’) which points to Christ’s mission, instead of His person, since God uses Jesus to reveal His own authority and wisdom in and through His Son. (3) The name Jesus (derived from the Greek name ‘Joshua,’ i.e. ‘Yahweh saves” points to the fulfillment of the Old Testament, in that Jesus Christ is the Messiah (‘Son of David’). (4) There are many other names and titles for Jesus in the Gospels and the New Testament, such as ‘Lord,’ ‘Son of God,’ and ‘Son of Man’ (the title He uses for Himself most often), but ‘Christ” (the Greek rendering of the

Hebrew term *Messiah*) (Luke 24:46) is significant in that this points to the fulfillment of the Old Testament text. (5)

The Incarnation of Jesus

14 The Word became flesh and made His dwelling among us. We have seen
His glory, the glory of the one and only Son from the Father, full of grace and
truth.
John 1:14 (BSB)

In the above verse we learn about the so-called 'incarnation' of Jesus, that is 'God taking on human flesh.' The doctrine of the incarnation (the divine Jesus is truly human) is inseparably linked to the doctrine of the Trinity (Jesus is truly divine). (6) The whole Trinity is involved in bringing about the incarnation. (7) As a result of the virgin birth, Christ maintains forever His unblemished deity and also has a sinless humanity all united in Himself. (8) The Gospel of Luke (Luke 1-2) tells us more about the conception and virgin birth through Mary, with the outcome that Christ was born sinless, that is, born without a sin nature. (9)

Having been conceived by the Holy Spirit, uniting the divine and human (as 'hypostatic union') Jesus is the 'God-man.' The incarnation is a mystery, but it is vitally important, in that only in this specific way, could Jesus become the sinless Savior, who ransomed people from their sins (Mark 10:45), as well as ministering to the needs of all believers then and now (Hebrews 2:17-18). (10) The doctrine of the Trinity, as well as the doctrine of the incarnation, must be affirmed by Christians, whereby Christ is fully equal with God-the Father. (11)

Why did Jesus come?

15 "And I will put enmity between you and the woman, and between your
seed and her seed. He will crush your head, and you will strike his heel."
Genesis 3:15 (BSB)

The reason for Christ's coming can be found in the Old Testament (Genesis 3) which records the Fall of mankind. Here, after having been successfully tempted by the devil, Adam and Eve sin against God, by eating the forbidden fruit (Genesis 3:1-7). As God pronounces judgment against the

serpent (the devil) and judgment against Adam and Eve, our human ancestors, banning them from the Garden of Eden (Genesis 3:21-23) - this is the Fall of all human beings, then and ever since.

However, before the expulsion, God performs the first animal sacrifice, in order to provide animal skins for Adam and his wife to cover their shameful nakedness (the continuation of animal sacrifices continued throughout Old Testament times until the *final sacrifice*, when Jesus offered Himself as perfect atonement on the cross). The verse above (Genesis 3:15), also known as 'Protoevangelium,' records God's judgment of Satan. It is God's promise of a Savior, namely Jesus Christ, that is in view here (12) whose finished work on the cross, accomplishes God's final atonement.

## Old Testament Prophecies

Another reason for Christ's coming is the fulfillment of other Old Testament prophecies (like the Protoevangelium). Some of these Old Testament prophecies include: the genealogy of Jesus (2 Samuel 7:12-16), the virgin birth (Isaiah 7:14), details of Christ's death (Psalm 22; Isaiah 52-53), His resurrection (Psalm 10:10), His ascension (Psalm 68:18) and His sovereign reign (Psalm 2). (13) We see here God's sovereignty in an astounding way, since He uses earthly agents, such as Caesar Augustus'' taxation decree, in order to fulfill Old Testament prophecy - in this case the location of Jesus Christ's birth (Micah 5:2; Luke 2:1-7). (14) There is very little we know about Jesus' childhood, other than Jesus and the Jerusalem temple in Luke 2:41-52. (15)

## The Baptism and Temptation of Jesus

We learn more about the reasons for Jesus' coming from the events of His baptism (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34). At Christ's baptism we find the full expression of the Holy Trinity. The Holy Spirit descends in visible form upon Jesus (as a sign to John the Baptist - see John 1:32-34) and we hear God's voice that divinely confirms Christ's identity as God's Son. (16)

Following the baptism is Christ's temptation in the wilderness by the devil (Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13). Where Adam had failed, Jesus succeeds by not giving in to the temptations of the devil, defending Himself with Old Testament Scripture, thereby faithfully affirming His dependence on God-the Father. (17) In this way, Jesus Christ demonstrates His divine power and sovereignty over Satan, and simultaneously, the spiritual realm, seen later in His miracles, as He casts out demons.

The ’I AM’ Sayings of Jesus

As Jesus’ ministry begins (after His baptism and temptation by the devil), we read about several of His ‘I Am’ sayings. In John 8:58, Jesus claims that He is equal with God - that is with Yahweh (who reveals Himself as “I AM WHO I AM” in Exodus 3:14), thereby displaying His deity and eternality. (18) Other important ‘I AM’ sayings occur in John 14:6 (where Jesus points to Himself as the *only* way to heaven) and John 11:25-26 (where He points to His own resurrection, as well as being the source of eternal life).

Summary

In short, Jesus is ‘God in the Flesh,’ seen in His name, His incarnation and being part of the Trinity. His ‘I AM’ sayings point to His divinity. The Bible provides an affirmation of His pre-existence. (19) The reason for Christ’s coming, is the inability of mankind to save itself, as a result of the Fall, and *only in Christ* has God provided salvation and forgiveness. (20) As sinless and spotless ‘Lamb,’ it is only through faith in Jesus Christ’s atoning work on the cross (verified by His resurrection), that a Christian is eternally saved - this salvation *cannot* be lost.

3. Why did Jesus speak in Parables?

1 That same day Jesus went out of the house and sat by the sea.
2 Such large crowds gathered around Him that He got into a boat and sat down, while all the people stood on the shore.
3 And He told them many things in parables, saying, “A farmer went out to sow his seed.
4 And as he was sowing, some seed fell along the path, and the birds came and devoured it.
5 Some fell on rocky ground, where it did not have much soil. It sprang up quickly because the soil was shallow.
6 But when the sun rose, the seedlings were scorched, and they withered because they had no root.
7 Other seed fell among thorns, which grew up and choked the seedlings.
8 Still other seed fell on good soil and produced a crop—a hundredfold, sixtyfold, or thirtyfold.
9 He who has ears, let him hear.”
Matthew 13:1–9 (BSB)

10 Then the disciples came to Jesus and asked, “Why do You speak to the people in parables?” 11 He replied, “The knowledge of the mysteries of the kingdom of heaven has been given to you, but not to them.
12 Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him.
13 This is why I speak to them in parables: ‘Though seeing, they do not see; though hearing, they do not hear or understand.’
14 In them the prophecy of Isaiah is fulfilled: ‘You will be ever hearing but never understanding; you will be ever seeing but never perceiving.
15 For this people’s heart has grown callous; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn, and I would heal them.’
16 But blessed are your eyes because they see, and your ears because they hear.
17 For truly I tell you, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.
Matthew 13:10–17 (BSB)
18 Consider, then, the parable of the sower:
19 When anyone hears the message of the kingdom but does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path.
20 The seed sown on rocky ground is the one who hears the word and at once receives it with joy.
21 But since he has no root, he remains for only a season. When trouble or persecution comes because of the word, he quickly falls away.
22 The seed sown among the thorns is the one who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, and it becomes unfruitful.
23 But the seed sown on good soil is the one who hears the word and understands it. He indeed bears fruit and produces a crop—a hundredfold, sixtyfold, or thirtyfold.”
Matthew 13:18–23 (BSB)

Why does Jesus speak in parables? The answer to this question can be found, as we consider the above passages in the Gospel of Matthew. The first part (Matthew 13:1-9) is called the ‘Parable of the Sower’ and is the parable Jesus uses at this point in His ministry, as He speaks to a large crowd. In the second part (Matthew 13:10-17) Jesus gives the reason for speaking in parables, as He is teaching His disciples. In the third part (Matthew 13:18-17) Jesus explains the meaning of the first part. The key theme here is the ‘Kingdom of Heaven,’ which Jesus explains in even more detail in the related

parables (Matthew 13:24-52), notably, some hearers respond, whereas others remain unresponsive - a truth our Lord sets forth in vs. 10-17. (21)

What stands out is that the truth about God's kingdom, and Jesus as Messiah, is hidden to some people, and yet revealed to others (Mark 4:10-12), as He preaches the good news. (22) In the last parable in Matthew 13, the 'Parable of the Net' (Matthew 13:47-52) Jesus issues a stern warning to all those who reject Him (vs. 49-50), since they will end up in eternal hell. The call to be watchful, faithful and obedient can also be found in the 'Parable of the Ten Minas' (Luke 19:11-27), where those who trust in God will receive a reward, whereas those who do not trust in God receive no blessing. (23) This same parable is also recorded in Matthew 25:14-30, where the outcome for being unfaithful to God, results in ending up in hell (Matthew 25:30).

In short, the main theme in all parables is about God's Kingdom, and we learn more about God's grace, what God's disciples are demanded to do, and warning those who disobey God. (24) God's Kingdom is revealed in Jesus Christ, and those who come to Him are to do so with childlike humility (Mark 10:15). (25)

4. What is the Sermon on the Mount about?

24 Therefore everyone who hears these words of Mine and acts on them is
like a wise man who built his house on the rock.
25 The rain fell, the torrents raged, and the winds blew and beat against that
house; yet it did not fall, because its foundation was on the rock.
26 But everyone who hears these words of Mine and does not act on them is
like a foolish man who built his house on sand.
27 The rain fell, the torrents raged, and the winds blew and beat against that
house, and it fell—and great was its collapse!"
Matthew 7:24–27 (BSB)

One of the most comprehensive teachings of Jesus can be found in the so-called 'Sermon on the Mount' (Matthew 5-7). In the above passage we see that at the close of His teaching, Jesus points out what is most important, namely to *act* on His words, since hearing is not enough. Jesus *is* the rock, on whom a wise person builds, that is believing in Him and acting accordingly. Jesus demonstrates in the Sermon on the Mount that He is the Messiah. (26)

The sermon begins with the ‘Beatitudes’ (Matthew 5:3-10) which point to Jesus making everything right for all believers at the Last Judgment - these are not promises for happiness in this life, but for the life to come. (27) So, the Beatitudes are meant to encourage Christians to persevere in the face of evil, hardship, and persecution, which is emphasized in v.11-12.

The call to be ‘salt’ and ‘light’ (Matthew 5:13-16) are two symbolic expressions, which refer to the witness of believers, also mentioning ‘false’ believers (the salt losing its flavor in v.13). (28) Being a light to the world with good deeds (v.16) *does not* mean that such deeds (apart from Christ) ‘earn’ salvation, but rather, are an outworking of the Holy Spirit working in a believer’s heart. Also, such deeds are to be done in an underhanded way, without pridefully boasting about them in public, a point Jesus makes clear in Matthew 6:1-4.

When Jesus reveals that He is the fulfillment of the Law (Matthew 5:17-20), He is talking about the Old Testament law, in which He reveals God’s true will, expounded in vs.21-47. As such, Jesus reveals that murder begins with anger in a person’s heart (v.21-26), adultery begins with lust (v.27-30), divorce is never part of God’s desire for the marriage covenant (v.31-32), oaths are not needed for a person with a heart of integrity and truth (v.38-42), believers are to love their enemies (v.43-48) - all this is a call to imitate God’s heart, as Jesus reveals the character of God. (30) The last verse (v.48) points to Christ, since He is the only One who is perfect, and has fulfilled the law perfectly. We, as believers, are to imitate Jesus in all of this, claiming our identity in Him.

In Matthew 6, Jesus teaches us about prayer (v.5-15), fasting (v.16-18), treasures in heaven (v.19-21), the lamp of the body, God and money (v.22-24), and not to worry (v.25-34).

In teaching about prayer, we see the so-called ‘Lord’s prayer’ in which Christ reveals to us that we can have a personal relationship with God as believers, expressed in the first line of the prayer “our Father in heaven” (v.9). (31) Charity (v.6), prayer (v.5-15) and fasting (v.16-18) are to be done without outward religiosity in order to get human praise. (32) Treasures in heaven (v.19-21) are the result of a heart bent towards God, not to have an attitude that focuses only on earthly wealth. (33) The lamp of the body (v.22-23) refers to being generous (“good eyes” in v.22), versus being stingy (“eyes are bad” in v.23). (34) The love of money (v.24) is part of a battle believers face in a culture of materialism. (35) The last part in this chapter, not to worry (v.25-34), is part of Jesus’ teaching of having a right attitude and focus on God’s kingdom. The main prohibition here is *worry*, and Jesus is aware that the Christian life is not free of troubles (v.34). (36)

In Matthew 7, our Lord teaches us about judging others (v.1-6), about asking, seeking, knocking (v.7-12), about the narrow gate (v.13-14), about a tree and its fruit (v.15-23) and closes with ‘the house on the rock’ (v.24-27). Jesus forbids judging others when it comes to other people professing to be Christians, since only God is the One who can judge here. (37) To ask, seek, knock (v.7-12) means to be persistent in prayer and relying on God in faithfulness. (38) Jesus’ positive way of formulating the ‘golden rule’ (v.12) is more demanding than the ‘negative’ way of this rule (i.e. ’Do not do to others, what you do not want them to do to you’) and concludes Christ’s teaching on discipleship living. (39) The narrow gate (v.13-14) is a reference to Jesus Himself (since He is the gate) (more detail on the narrow gate can be found in Luke 13:22-30), and is a reminder that following Jesus is challenging and requires perseverance.

Jesus’ teaching about a tree and its fruit (v.15-23), is a stern warning about ‘false’ teachers (v.15-20) and ‘false’ disciples (v.21-23). The false teachers can only be recognized by their ungodly behaviour, which is displeasing to God - and the false disciples, who are ‘lost’ and not genuine believers, which depends on Jesus *knowing* them or not (v.23). (40)

This brings us to the end of the Sermon on the Mount (v.28-29) which causes astonishment of the crowds listening, due to our Lord’s unique authority. However, prior to the end of the sermon, we see Jesus’ teaching about the house on the rock (v.24-27) (a.k.a. as the ‘Parable of the Wise and Foolish Builders’) which is of utmost importance. In this parable Jesus challenges His listeners *and us* to consider if we have a genuine relationship with Him. In other words, do we understand that being part of God’s kingdom, and our entry into heaven, depends on Jesus, and us building our foundation on Him (“the rock”)? As such, we see here the difference between belief and unbelief, obeying Christ’s teachings and disobeying them (i.e. building on the rock vs. building on sand), all in light of the Last Judgment (i.e. the raging storm). (42) It is only be letting go of all self-righteousness and asking for God’s forgiveness, that - by God’s grace - we can conform to the requirements of God’s kingdom. (43)

5. Why did Jesus perform miracles?

38 Jesus, once again deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.
39 “Take away the stone,” Jesus said. “Lord, by now he stinks,” said Martha, the sister of the dead man. “It has already been four days.”

40 Jesus replied, “Did I not tell you that if you believed, you would see the glory of God?”
41 So they took away the stone. Then Jesus lifted His eyes upward and said, “Father, I thank You that You have heard Me.
42 I knew that You always hear Me, but I say this for the benefit of the people standing here, so they may believe that You sent Me.”
43 After Jesus had said this, He called out in a loud voice, “Lazarus, come out!”
44 The man who had been dead came out with his hands and feet bound in strips of linen, and his face wrapped in a cloth. “Unwrap him and let him go,” Jesus told them.
John 11:38–44 (BSB)

In this passage we learn about Jesus raising Lazarus from the dead. As we see here, Jesus performs one of many of His miracles, as He is demonstrating that He is the Messiah. Among other things, we see here Jesus calling people to believe (v.40), His unique relationship with God-the Father (v.41-42), and the power of God, as Jesus commands the dead man to come back to life (v.43-44). However, we also learn that not all people believe in Jesus, despite being eyewitnesses to the miraculous raising of Lazarus (v.45-46), which illustrates another important truth, namely, that the coming of Christ as ‘God in the Flesh’ divides people (separating believers from unbelievers).

So, among other reasons, Jesus performed miracles to verify His teachings. His miracles are part of His ministry in that at times He interprets them to teach others. (44) Notably, an incident occurs, when some of the Pharisees and Scribes demand a sign (‘miracle’) from Jesus (Matthew 12:38-42), amidst all the miraculous work our Lord does. This is an expression of unbelief of the religious leaders at the time. However, Jesus uses this opportunity to point to His own resurrection in that He uses the Old Testament event of the prophet Jonah (Jonah 3:1-10) and the three days he was in the belly of a great fish to imply His own resurrection. (45)

The variety of Jesus’ miracles is unmatched anywhere in the Bible. In the Gospel of Mark (Mark 4:35-6:56) there is a selection of the kinds of miracles Jesus performs - demonstrating His power over nature, the demonic realm, sickness and even death. (46) Foremost, as the miracles cause different reactions, they are primarily a call to repentance and faith. (47)

The miracle of healing the man born blind (John 9) is unique in that this has never happened anywhere in the Bible (John 9:32-33), before (and after Jesus’ ascension). (48)

On par, with unique miracles performed by Jesus, is the event of His transfiguration (Matthew 17:1-13; Mark 9:1-13; Luke 9:28-36 and 2 Peter 1:16-21). As recorded in Mark, there are parallels between this event and what Moses experienced in the Old Testament, while at Mount Sinai, receiving the Law. (49) In Luke we have a record of what Jesus is talking about with Moses and Elijah at this event, namely His pending death (Luke 9:31). (50) The transfiguration, witnessed by Peter, James and John (Christ's 'inner circle') provides a foretaste of what is to come, as Jesus' body is glorified (Matthew 17:2), and is another instance in which God-the Father speaks, affirming Christ as God's Son (Matthew 17:5).

As Jesus demonstrates His power over nature, the spiritual (demonic) realm, over sickness and over death (51), especially with the raising of Lazarus, we see how all of this points to His own deity. (52) In other words, these events reveal that Jesus is indeed 'God in the Flesh.' Nevertheless, despite Christ's compassion and love for mankind, His miracles also divide people into believers and unbelievers. We see this expressed in our Lord's woes to the unrepentant (Matthew 11:20-24; Luke 10:13-16). The ultimate rejection of Jesus by the religious leaders, can be seen in their response to His miracle, casting out a demon, and falsely accusing Him of doing this by the power of Satan (Matthew 12:22-30), which Jesus identifies as the 'unpardonable sin' (Matthew 12:31-32). Christ is rejected as Messiah. (53) So, while being rejected by some, Jesus performs miracles to separate believers from unbelievers, and to continue His call to faith in Him (and in His resurrection) then, as now.

6. What is Jesus' main message?

17 From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near."
Matthew 4:17 (BSB)

What is the main message of Jesus? In the above passage we see that an important part of Jesus' main message is the call for people to repent, since God's kingdom is near. Repentance is a mandatory demand Jesus makes here, and it is the same message John the Baptist proclaims earlier. (54) In this, Jesus' proclamation of God's kingdom is both present (as Jesus has arrived) and future (as believers would one day experience it - see Matthew 7:21; 25:34; Mark 9:47) - in essence, God is calling all people to submission to His authority. (55)

As we take a closer look at how Jesus' message unfolds, we see that when it comes to the Mosaic law, Jesus affirms the eternal relevance of the law, while at the same time refining the purpose of it and pointing to Himself as the law's fulfillment - He acts as spokesperson for God's kingdom. (56)

Christ's deity is further expressed, in that He forgives sins, which is something only God can do. (57) This is part of the message of repentance, and Christ shocked the Pharisees and Scribes by doing this. (58)

Likewise, the message of the gospel, proclaimed by Jesus, is both for Jews and Gentiles, seen as Jesus ventures into Gentile territory (Matthew 15:21-28), revealing that His message of salvation is for all people. (59) The call to repent is *now*. It is by faith in Jesus that people enter God's Kingdom. (60)

In short, the call to repentance is linked to believing in Christ, as God's son, illustrated as Jesus teaches Nicodemus:

> 35 The Father loves the Son and has placed all things in His hands.
> 36 Whoever believes in the Son has eternal life. Whoever rejects the Son will not see life. Instead, the wrath of God remains on him."
>
> John 3:35–36 (BSB)

We see here that the difference between belief in Christ and unbelief (to remain under God's wrath) has eternal consequences. The former (Christians), confess Jesus as Lord, ask God to forgive their sins and serve Him with all their heart, that way taking possession of God's Kingdom. (61)

7. What does Jesus tell us about heaven and hell?

36 Then Jesus dismissed the crowds and went into the house. His disciples
came to Him and said, "Explain to us the parable of the weeds in the field."
37 He replied, "The One who sows the good seed is the Son of Man.
38 The field is the world, and the good seed represents the sons of the
kingdom. The weeds are the sons of the evil one,
39 and the enemy who sows them is the devil. The harvest is the end of the
age, and the harvesters are angels.
40 As the weeds are collected and burned in the fire, so will it be at the end
of the age.

41 The Son of Man will send out His angels, and they will weed out of His
kingdom every cause of sin and all who practice lawlessness.
42 And they will throw them into the fiery furnace, where there will be
weeping and gnashing of teeth.
43 Then the righteous will shine like the sun in the kingdom of their Father.
He who has ears, let him hear.
Matthew 13:36–43 (BSB)

Here, we are exploring Jesus teaching about heaven and hell, by starting with the latter first. In the above passage, Jesus explains the 'Parable of the Weeds' (Matthew 13:24-30). In His explanation, He contrasts the 'good seed' (i.e. believers) with the 'weeds' (i.e. unbelievers). The emphasis here is on the eternal destiny of the 'weeds,' and it should give us serious pause to think about the reality of hell. We see here that while the "sons of the kingdom" (believers) in v.38, will eventually "shine like the sun in the kingdom of the Father" (in heaven) in v.43, this is contrasted with more explicit details of what will happen to the 'weeds' - "burned in the fire" (v.40), the removal of "every cause of sin and all who practice lawlessness" (v.41) and are then thrown "into the fiery furnace, where there will be weeping and gnashing of teeth" (v.42). The reality of hell for those who reject God's plan of salvation, is so important to Jesus that He reiterates it shortly after in the 'Parable of the Net' (Matthew 13:47-50) - in vs.49-50. The devil is behind the "weeds" (v.39) and the "harvest" represents the end of the age. (62)

In the Bible, there are different terms that refer to or point to 'hell.' One of the terms used in the Greek New Testament is *Gehenna* (the final place of punishment for the ungodly). (63) The other term in the New Testament used for 'hell' is *Hades* (based on the Old Testament idea of Sheol), with the New Testament not providing a conclusive meaning for this term. (64) There is an inconsistency in Bible translations of both terms *Gehenna* and *Hades*, which is at times confusing. (65) However, *Gehenna* is different from *Hades*, but *Gehenna* is identical with the "lake of fire" (Revelation 19:20; 20:10, 14-15; 21:8) - *Gehenna* is the final destination for Satan and demons (Revelation 20:10), for death and Hades (Revelation 20:14) and all wicked people (Revelation 20:15; 21:8). (66) As such, *Gehenna* is an everlasting place, which reveals the wrath of God (Romans 2:5-8; 9:22; 1 Thessalonians 1:10; Hebrews 10:31; Revelation 6:16-17) painfully punishing those who end up there in body and soul. (67)

Jesus uses the term *Gehenna* in different ways to describe 'hell' (Matthew 5:22; 18:9; 25:41-46; Luke 16:23) and as seen in the opening passage, as a place of 'weeping and gnashing of teeth' (also in Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30). (68) The related term "lake of fire" is where God's enemies end up (Revelation 19:20; 20:10, 14-15) which is "the second death" (Revelation 20:14). (69)

19 Now there was a rich man dressed in purple and fine linen, who lived each day in joyous splendor.
20 And a beggar named Lazarus lay at his gate, covered with sores
21 and longing to be fed with the crumbs that fell from the rich man’s table. Even the dogs came and licked his sores.
22 One day the beggar died and was carried by the angels to Abraham’s side. And the rich man also died and was buried.
23 In Hades, where he was in torment, he looked up and saw Abraham from afar, with Lazarus by his side.
24 So he cried out, ‘Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue. For I am in agony in this fire.’
25 But Abraham answered, ‘Child, remember that during your lifetime you received your good things, while Lazarus received bad things. But now he is comforted here, while you are in agony. 26 And besides all this, a great chasm has been fixed between us and you, so that even those who wish cannot cross from here to you, nor can anyone cross from there to us.’
27 ‘Then I beg you, father,’ he said, ‘send Lazarus to my father’s house,
28 for I have five brothers. Let him warn them, so that they will not also end up in this place of torment.’
29 But Abraham replied, ‘They have Moses and the prophets; let your brothers listen to them.’ 30 ‘No, father Abraham,’ he said, ‘but if someone is sent to them from the dead, they will repent.’
31 Then Abraham said to him, ‘If they do not listen to Moses and the prophets, they will not be persuaded even if someone rises from the dead.’ ”
Luke 16:19–31 (BSB)

Jesus tells us more about what eternal separation from God looks like, in the above passage (‘The Parable of the Rich Man and Lazarus’). On the one hand, the parable is about warning those who are wealthy, not to ignore the poor, since God knows what a person does with their wealth. (70) On the other hand, and this is even more important, the parable is about believing in God, more specifically, in Jesus (as Jesus points to His resurrection in v.30-31). So the contrast is between an unbeliever (the unnamed ‘rich man’) and a believer (Lazarus). There is a parallel between the Pharisees (who loved money) and the rich man, in that a person’s ancestry (here: Hebrew ancestry) does not guarantee a place in heaven. (71)

What matters most, however, is that there is torment for those who end up like the rich man. (72) The suffering for those eternally separated from God (and from Jesus) is real and there is no second chance. The fate of the rich man is the result of him not having repented. (73) The contrast here

is between those who reject Christ, and thereby rejecting to enter God's Kingdom, and those who will share in God's Kingdom - that is those who believe in Jesus. (74)

13 Then the little children were brought to Jesus for Him to place His hands
on them and pray for them. And the disciples rebuked those who brought
them.
14 But Jesus said, "Let the little children come to Me, and do not hinder
them! For the kingdom of heaven belongs to such as these."
15 And after He had placed His hands on them, He went on from there.
Matthew 19:13–15 (BSB)

In contrast to hell, Jesus also teaches us about heaven. In the above passage, we learn more about the nature of heaven, as Jesus illustrates, what disposition of heart is required to enter "the kingdom of heaven" (v.14), namely a childlike attitude of trust in Jesus, as Savior. As such, heaven is God's abode (Matthew 5:12), where good angels are (Matthew 24:36), the place for the redeemed (Matthew 5:12; 6:20) to be with their Redeemer (1 Thessalonians 4:16). (75) 'Heaven' is expressed as "Kingdom of God," "Kingdom of heaven," as well as to inherit "eternal life" and to be "saved" (Matthew 19:23 and 24). (76)

11 Then I saw a great white throne and the One seated on it. Earth and
heaven fled from His presence, and no place was found for them.
12 And I saw the dead, great and small, standing before the throne. And
there were open books, and one of them was the Book of Life. And the dead
were judged according to their deeds, as recorded in the books.
13 The sea gave up its dead, and Death and Hades gave up their dead, and
each one was judged according to his deeds.
14 Then Death and Hades were thrown into the lake of fire. This is the
second death—the lake of fire.
15 And if anyone was found whose name was not written in the Book of Life,
he was thrown into the lake of fire.
Revelation 20:11–15 (BSB)

As we consider the above passage, we learn more about the Final Judgment ('The Great White Throne Judgment'), where unbelievers will be eternally separated from God, cast into 'hell' (v.15). This is the outcome of all those who reject Jesus Christ as personal Lord and Savior (John 3:16-18), a reality to which Christ's teaching about heaven and hell point to. On the

other hand, the implication of the above passage is that those whose names are “written in the Book of Life” (v.15) will not suffer this fate, since, as the more complete title of the book indicates (“the book of life of the Lamb who has been slain” in Revelation 13:8), believers are identified with the Lamb’s (i.e. Jesus’) death and His resurrection. (77) Therefore, Christians are spared God’s wrath, as Jesus ultimately judges the entire world (Matthew 25:31-33), whereas unbelievers will suffer eternal punishment in hell, separated from God - this is our call as Christians to warn all people to repent, since Jesus is coming again (Acts 17:30-31). (78)

8. What is the meaning of the crucifixion and death, resurrection and ascension of Jesus?

36 While they were describing these events, Jesus Himself stood among
them and said, “Peace be with you.”
37 But they were startled and frightened, thinking they had seen a spirit.
38 “Why are you troubled,” Jesus asked, “and why do doubts arise in your
hearts?
39 Look at My hands and My feet. It is I Myself. Touch Me and see—for a spirit
does not have flesh and bones, as you see I have.”
40 And when He had said this, He showed them His hands and feet.
41 While they were still in disbelief because of their joy and amazement, He
asked them, “Do you have anything here to eat?”
42 So they gave Him a piece of broiled fish,
43 and He took it and ate it in front of them.
44 Jesus said to them, “These are the words I spoke to you while I was still
with you: Everything must be fulfilled that is written about Me in the Law of
Moses, the Prophets, and the Psalms.” 45 Then He opened their minds to
understand the Scriptures.
46 And He told them, “This is what is written: The Christ will suffer and rise
from the dead on the third day,
47 and in His name repentance and forgiveness of sins will be proclaimed to
all nations, beginning in Jerusalem.
48 You are witnesses of these things.

49 And behold, I am sending the promise of My Father upon you. But remain in the city until you have been clothed with power from on high.”
Luke 24:36–49 (BSB)

Following the arrest, trial crucifixion and death of Jesus, we learn more in this passage about Jesus appearing to the disciples. We understand that Christ’s resurrection is physical (v.39-43) and we have multiple eyewitness testimony of this fact. In this passage, we also learn more about the reasons why Christ had to die - that is to fulfill the Messianic Law, prophetic writings and Psalms. Also, the Great Commission is hinted at (v.47) with its call to repentance, as well as the coming of the Holy Spirit at Pentecost (v.49) following Christ’s ascension.

Why did Jesus have to die on the cross? Jesus completed His mission on the cross, bearing our sin weight, paying the penalty and establishing salvation. (79) Thus, the crucifixion and death is a means to an end. Jesus atones for the sins of all believers, thereby reconciling and restoring the relationship of a Christian to God. (80) The cross and resurrection taken together establish salvation, that is, Christ crucified and as risen Lord - Jesus saves, since He is the Messiah. (81) Following the sorrow the disciples experienced in the Garden of Gethsemane, they could never have imagined that our Lord’s death on the cross, would ultimately lead to spiritual well-being, as they saw the risen Christ. (82)

What is the meaning of the resurrection? The resurrection (as recorded in Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12 and John 20) is, among other things, a historical fact. (83) While the different Gospel accounts of the resurrection all attest to the resurrection as fact, Jesus make sure that any remaining questions His followers had, would be addressed, and we see this in how He presents His resurrected body to them, as well as explaining how Old Testament Scriptures had to be fulfilled (Luke 24:25-27, 44-45). (84) Thereby, Jesus reveals the divine purpose from the Old Testament about Himself. (85) Also, the resurrection reveals that Christ’s work on the cross is complete and the resurrection verifies the foundation of the Christian faith. (86) All believers can rest assured, that Christ’s resurrection means that we will also be resurrected as an act of renewal. (87)

6 So when they came together, they asked Him, “Lord, will You at this time restore the kingdom to Israel?”
7 Jesus replied, “It is not for you to know times or seasons that the Father has fixed by His own authority.

8 But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
9 After He had said this, they watched as He was taken up, and a cloud hid Him from their sight. 10 They were looking intently into the sky as He was going, when suddenly two men dressed in white stood beside them.
11 “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen Him go into heaven.”
Acts 1:6–11 (BSB)

Following Christ’s resurrection is His ascension, which we learn about in the above Bible passage (also in Luke 24:50-53). Here Jesus instructs His disciples about the arrival of the Holy Spirit (Acts 1:4-5, 8), the call to fulfill the Great Commission (Acts 1:8) (also in Matthew 28:18-20) and angels tell them about Christ’s Second Coming (Acts 1:11). Jesus previously teaches about the regenerating work of the Holy Spirit, how the Spirit leads in Christian worship (John 3:5), how the Spirit emboldens believers to speak for the faith (Matthew 10:19-20) and how the Spirit works personally in the lives of every believer (John 7:38-39) - calling Him the ‘Spirit of Truth’ and ‘Counsellor’ (John 14-16). (88) The Great Commission points to Christ’s omnipresence (Matthew 28:20) and His omnipotence (Matthew 28:18). (89) These attributes are essential for believers to understand, since it is Christ - speaking through the Holy Spirit - who accomplishes all work in the life of a believer. At the Second Coming, at the final judgment all that matters is faith or unbelief. (90) The resurrection and ascension reveal that God is actively at work through Jesus Christ.

9. Conclusion

30 Jesus performed many other signs in the presence of His disciples, which are not written in this book.
31 But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.
John 20:30–31 (BSB)

In summary, what can be said about Jesus Christ? The above passage helps us here, since “Jesus is the Christ, the Son of God” (v.31) - in other words, Jesus is ‘God in the Flesh’ - and He came to save all who would ever believe in Him, having (eternal) “life in His name” (v.31).

First, Christ resisted Satan's temptations in perfect obedience to God-the Father, along with verifying His claims to deity and manifesting a divine authority. (92) Our Lord has sovereign authority over the spiritual realm.

Second, Jesus' parables also point to His deity and leave no room for undecidedness, since people either accept or reject His message, which also applies today. (93)

Third, Jesus' Sermon on the Mount reminds us - that as His followers - we are to enter through the 'narrow gate' (Matthew 7:13-14) and to build 'on the rock' (Matthew 7:24-27) - both images point directly to Christ. We are to avoid 'false prophets' and obey Christ's teachings. (94)

Fourth, our Lord's miracles confirm the divinity of Christ, reveal His compassion for people and point to Him as God's Anointed. (95) Our Lord's miracles and His teaching cannot be separated from one another, but work together to ultimately point to His resurrection.

Fifth, Jesus' main message is a call to repent and turn to Him in faith. God's Kingdom has arrived with Christ, and will be consummated in the age to come (judgment of unbelievers and vindication of believers). (96)

Sixth, Christ's teachings about heaven and hell are a stern warning to those who reject Jesus Christ as personal Lord and Savior. Christians are called to persevere in their faith in the face of divine judgement and are eternally rewarded. (97) For unbelievers, eternal hell awaits. This entails to be eternally separated from God and to face judgment. (98)

Lastly, the fact of Christ's resurrection provides the basis of the Christian faith. Christ's suffering and death on the cross, followed by His resurrection can be seen as a substitution, redemption, propitiation, forgiveness and justification. (99) In other words, Jesus died in the place of all those who will ever believe in Him, in order to re-establish our broken relationship with God and give us eternal life, which Christians can already embrace through the Person and power of the Holy Spirit. At the Second Coming, when Christ returns, He raises the dead, performs judgment and provides a renewed world. (100) So, Jesus' question which requires a response, is:

> "(…) Nevertheless, when the Son of Man comes, will He find faith on earth?"
>
> Luke 18:8 (BSB)

Notes

(1) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.231-232.
(2) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.265.
(3) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.269-270.
(4) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.321.
(5) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.268-269.
(6) Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993., p.120.
(7) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.412.
(8) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.235.
(9) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.236.
(10) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.264.
(11) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.238.
(12) Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993., p.104.
(13) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.231-232.
(14) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.264.
(15) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.323.
(16) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.265.
(17) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.265.
(18) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.229.

(19) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.263.
(20) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.322.
(21) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.921.
(22) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.328.
(23) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.327.
(24) Blomberg, Craig L. *Interpreting the Parables*. 2nd ed., rev. and expanded ed. Downers Grove, IL: IVP Academic, 2012., p.448.
(25) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.331.
(26) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL: Moody Publishers, 2014., p.245.
(27) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.200.
(28) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.200.
(29) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.912.
(30) Strauss, Mark L. *Four Portraits, One Jesus, 2nd Edition: A Survey of Jesus and the Gospels*. Grand Rapids, MI: Zondervan Academic, 2020., p.533.
(31) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.327.
(32) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.202.
(33) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.203.
(34) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.913.
(35) Beale, G. K. with David H. Campbell. *Revelation: A Shorter Commentary*. Grand Rapids, MI: Eerdmans, 2015., p.308.
(36) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.913.
(37) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.203-204.
(38) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.1157.

(39) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.914.
(40) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.914.
(41) Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010., p.914.
(42) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.204.
(43) Carson, D. A. *Jesus' Sermon on the Mount and His Confrontation with the World: A Study of Matthew 5-10*. Grand Rapids, MI: Baker Books, 2018., p.160.
(44) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.325.
(45) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.209.
(46) Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville, TN.: B & H Academic, 2009., p.311-317.
(47) Twelftree, *Graham H. Jesus the Miracle Worker: A Historical & Theological study*. Downers Grove, IL: InterVarsity Press, 1999., p.335.
(48) Carson, D. A. *The Gospel According to John. Pillar New Testament Commentary*. Grand Rapids, MI: Eerdmans, 1991., p.374.
(49) Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville, TN.: B & H Academic, 2009., p324.
(50) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.333.
(51) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.162.
(52) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.240.
(53) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.245.
(54) Longman, Tremper, David E. Garland, D. A. Carson, Walter W. Wessel, and Mark L. Strauss. *Matthew & Mark*. Rev. ed. Grand Rapids, MI: Zondervan, 2010., p.146.
(55) Strauss, Mark L. *Four Portraits, One Jesus, 2nd Edition: A Survey of Jesus and the Gospels*. Grand Rapids, MI: Zondervan Academic, 2020., p.528-529.
(56) Strauss, Mark L. *Four Portraits, One Jesus, 2nd Edition: A Survey of Jesus and the Gospels*. Grand Rapids, MI: Zondervan Academic, 2020., p.523-533.
(57) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.240.

(58) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.267.
(59) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.324.
(60) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.266.
(61) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.328.
(62) Longman, Tremper, David E. Garland, D. A. Carson, Walter W. Wessel, and Mark L. Strauss. *Matthew & Mark*. Rev. ed. Grand Rapids, MI: Zondervan, 2010., p.373.
(63) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.512.
(64) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.559.
(65) Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008., p.271.
(66) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.757.
(67) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.757-758.
(68) Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993., p.271.
(69) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.826.
(70) Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All*
*Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.329.
(71) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.268.
(72) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.559.
(73) Stein, Robert H. *Luke*. The New American Commentary: Volume 24. Nashville, TN: B&H, 1992., p.426.
(74) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.328.
(75) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.586.
(76) Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville, TN.: B & H Academic, 2009., p.451.
(77) Beale, G. K. with David H. Campbell. *Revelation: A Shorter Commentary*. Grand Rapids, MI: Eerdmans, 2015., p.461.

(78) Grudem, Wayne, ed. *ESV Study Bible*. Wheaton, IL: Crossway, 2008., p.2533.
(79) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.333.
(80) Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993., p.150.
(81) Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008., p.288.
(82) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.267.
(83) Habermas, Gary R., and Mike Licona. *The Case for the Resurrection of Jesus*. Grand Rapids, MI: Kregel Publications, 2004., p.25.
(84) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.336.
(85) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.267.
(86) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.247.
(87) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.750.
(88) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.329.
(89) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.239.
(90) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.755.
(91) Bock, Darrell L. *A Theology of Luke and Acts: God’s Promised Program, Realized for All*
*Nations*. Grand Rapids, MI: Zondervan Academic, 2012., p.256.
(92) Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995., p.324-327.
(93) Blomberg, Craig L. *Interpreting the Parables*. 2nd ed., rev. and expanded ed. Downers Grove, IL: IVP Academic, 2012., p.449.
(94) Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012., p.204.
(95) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.266.
(96) Strauss, Mark L. *Four Portraits, One Jesus, 2nd Edition: A Survey of Jesus and the Gospels*. Grand Rapids, MI: Zondervan Academic, 2020., p.529.

(97) Beale, G. K. with David H. Campbell. *Revelation: A Shorter Commentary*. Grand Rapids, MI: Eerdmans, 2015., p.306.
(98) Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011., p.596.
(99) Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL:
Moody Publishers, 2014., p.246-247.
(100) Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011., p.749.

Bibliography

Bavinck, Herman, and John Bolt. 2011. *Reformed Dogmatics*. Grand Rapids, MI: Baker Academic, 2011.

Beale, G. K. with David H. Campbell. *Revelation: A Shorter Commentary*. Grand Rapids, MI: Eerdmans, 2015.

Blomberg, Craig L. *Interpreting the Parables*. 2nd ed., rev. and expanded ed. Downers Grove, IL: IVP Academic, 2012.

Blomberg, Craig L. *Jesus and the Gospels: An Introduction and Survey*. 2nd ed. Nashville, TN.: B & H Academic, 2009.

Bock, Darrell L. *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*. Grand Rapids, MI: Zondervan Academic, 2012.

Carson, D. A., France, R. T., Motyer, J. A., and G. J. Wenham, eds. *New Bible Commentary*. Downers Grove, IL: IVP, 2010.

Carson, D. A. *The Gospel According to John. Pillar New Testament Commentary*. Grand Rapids, MI: Eerdmans, 1991.

Carson, D. A. *Jesus' Sermon on the Mount and His Confrontation with the World: A Study of Matthew 5-10*. Grand Rapids, MI: Baker Books, 2018.

Douglas, J. D., Merrill C. Tenney, and Moisés. Silva. *Zondervan Illustrated Bible Dictionary*. [Rev. ed.]. Grand Rapids, MI.: Zondervan, 2011.

Enns, Paul P. *The Moody Handbook of Theology: Revised and Expanded*. Chicago, IL: Moody Publishers, 2014.

Gardner, Paul. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995.

Grudem, Wayne, ed. *ESV Study Bible*. Wheaton, IL: Crossway, 2008.

Gundry, Robert H. *A Survey of the New Testament*, 5th edition. Grand Rapids, MI: Zondervan, 2012.

Habermas, Gary R., and Mike Licona. *The Case for the Resurrection of Jesus*. Grand Rapids, MI: Kregel Publications, 2004.

Longman, Tremper, David E. Garland, D. A. Carson, Walter W. Wessel, and Mark L. Strauss. *Matthew & Mark*. Rev. ed. Grand Rapids, MI: Zondervan, 2010.

Packer, J. I. *Concise Theology: A Guide to Historic Christian Beliefs*. Wheaton, IL: Tyndale House, 1993.

Schreiner, Thomas R. *New Testament Theology: Magnifying God in Christ*. Grand Rapids, MI: Baker, 2008.

Stanley, Charles F. C*harles Stanley's Handbook for Christian living: Biblical Answers to Life's Tough Questions*. Nashville, TN: Thomas Nelson, 2008.

Stein, Robert H. *Luke*. The New American Commentary: Volume 24. Nashville, TN: B&H, 1992.

Strauss, Mark L. *Four Portraits, One Jesus, 2nd Edition: A Survey of Jesus and the Gospels*. Grand Rapids, MI: Zondervan Academic, 2020.

Twelftree, *Graham H. Jesus the Miracle Worker: A Historical & Theological study*. Downers Grove, IL: InterVarsity Press, 1999.

. . .

Please visit our website:

https://biblebasedchristcentered.wordpress.com

May God bless you and keep you.

Pastor John

Amen.